

## The Christian Life

### The Pierced Hand Divine

REV. I. C. CARTWRIGHT

One only Hand, a Hand divine,  
Enfoldeth me and all that's mine;  
A Hand from which I cannot move,  
'Tis marked so deeply by His love.

A Hand that "holds all nature up,"  
Yet paints the tiniest floweret's cup;  
And, so amazing, deigns to be  
A refuge, strength, and guide to me.

O! had I still those hours to give  
Now lost—yea, lost beyond retrieve—  
How glad I would, at His command,  
Put all, and more, into that Hand.

But since the past may not return,  
And none the future can discern,  
With glad and unreserved vow  
Into His hand I place my "now!"

And as the moments come and go,  
In joy so swift, in sorrow slow,  
May I remember 'tis His clasp  
That keeps, and not my feeble grasp.

O, loving, pierced Hand divine,  
So fold Thou me and all of mine,  
That in the midst of sin and strife  
We'll feel the quickening of Thy life.

Then yonder, with life's battle o'er,  
The victory ours for evermore,  
We'll sing, a saved and happy band,  
The praises due Thy pierced Hand.

### PRAYER MEETING TOPICS

THE PROPHETS—MALACHI. NO. 2.

c. Results of their sins.

1. The priests were "cursed," chap. 1: 14, and their seed was corrupted, chap. 2: 3, and were made "contemptible and base before all the people." Chap. 2: 9.

2. The man that divorced his wife for a heathen wife was to be cut off. Chap. 2: 12, 2: 16. (a) The Lord hates divorce just as much today as He did then. Matt. 5: 31; 19: 3-12; Mk. 10: 2; Luke 16: 18; 1 Cor. 7: 10, 11. (b) Divorce today is desired for the same reason it was then—unclean, and self-destroying lust.

3. The stingy ones who had cheated God out of the tithes and offerings were cursed in the very things they cheated. Chap. 3: 9, 10, 11. (a) Christian America, the Brethren church and every other church are robbing God and will be cursed, yea are being cursed now. (b) God cannot do otherwise than curse a stingy man.

### III. Messianic Prophecies.

(a) The universal offering, Mal. 1: 11, See Rev. 8: 3, 4. (b) "The messenger of the covenant." Mal. 3: 1. See Mark 1: 2; Luke 1: 16 and 7: 27. (c) The day of the Lord. Mal. 4: 1-3. See Matt. 3: 12; Rev. 1: 7. (d) Elijah the prophet. Mal. 4: 5. See Matt. 11: 14; 17: 12; Mark 9: 13; Luke 1: 17.

### IV. Remarks.

1. Thus we close the study of the long line of Hebrew prophets, whose messages thrill us yet with such strange power, whose lives were such living examples of righteousness and who did so much both to keep alive the spark of Jewish national life, to inspire the nation with a love of righteousness

black-board have both hemispheres drawn, with the countries outlined and the principal mountains and rivers indicated. Write at the top, "Go ye into all the world and preach," (Mark 16: 15,) and have the whole verse recited in concert. Then ask the Juniors where the gospel has been preached by Jesus' children in obedience to this command. Mark with a cross in yellow or red, all the places mentioned. Ask the names of some of the people who have "gone to tell others." It is also a good idea to select, the week before, several Juniors and give them the names of some particular missionaries to write a little paper about and read at the next meeting. Ask where your society has ever sent money or help for this telling of Jesus. After all the places are marked, show how much of the world still needs to be told. Sometimes maps of the different countries are made of sand and as the children tell of the ones that have heard of Christ, a lighted candle is put in the sand at that place; this impresses on the children's minds more clearly which countries have light and which have not. The Juniors must also be reminded that we can be missionaries at home too, telling those around us about Jesus.

When asking questions on the lesson never discourage a child's effort to answer correctly by replying, "no," whatever he may say. Find something good in every answer. Many of us can recall the first time we took part in meeting. We hesitated and waited and our courage gradually slipped away until the time for closing drew near when our conscience kept telling us that we must do our duty. We arose to our feet. The little speech we had so carefully prepared had left us, and there we stood, but we managed to say something and sat down blushing and trembling over this our first word for the Master, and it is a trying moment yet for some of us. It was partly to avoid just such experiences as this that the Junior society was formed. Valuable training may be given the children in the meeting so that they will be able to speak on a scripture subject, and will not give a repetition of former testimonies, make them feel that the meeting is theirs and urge them to say something, if nothing more than report on their progress during the week, especially their efforts to lead others to Jesus, and how they succeed in keeping the pledge.

Teach the children to pray, definitely—for just what they want. Expect definite things. Remember the first great object of a children's prayer meeting is the conversion of the children, and the second is the building up in Christ, of the converted children. There are numerous methods and plans for conducting the meetings and of course, they should be varied as much as possible. With these few that I have given I can only say, Keep on teaching, keep on trying new plans, keep on expecting, keep on praying.

Warsaw, Ind.

Christ is not valued at all unless he be valued above all.—*St. Augustine.*

and to prepare for the coming One, for whom the nation and the world was looking with tear-dimmed and almost despairing eyes.

2. Nothing in the Old Testament can afford us more evangelical ideas than these same old prophets, if we study them in the light of history, rather than with a view to upholding some pet eschatological view of our own. We must remember that "the testimony of Jesus is the spirit of prophecy." It is also true that prophecy is best interpreted in the light of its fulfillment rather than in the light (?) of what we may think should be its fulfillment.

3. Let us also remember that righteousness was the chief theme of the prophets as it was of Jesus and the apostles.

4. If we shall catch the *spirit* of the prophets we shall have a good preparation for the study of Christ's kingdom in this world and will be ready to receive Jesus' very practical teachings in righteousness.

J. L. GILLIN.

### SHORT SERMONS

Text: Isaiah 55: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

This is the great proclamation of love, her trumpet call, her yearning cry to all the world and to all generations. Note its wonderful setting of grace. Verses 4 and 5 tell about Jesus, so must of necessity follow the universal proclamation of pardon and mercy.

Abundant pardon springs from abundant love and abundant mercy. Do we find any limits to these divine qualities? We may limit the application of them, the benefits of them, but we cannot limit the exhaustless fountain at which all may drink, in which all may find life and peace.

This abundance of the pardon is capable of a diversity of applications. There is the abundance of the objects of pardon, like the sands of the sea, without number; there is the abundance of the sins pardoned, which no arithmetic can calculate—the innumerable abundance in each individual case multiplied by all the individuals in the world, and that multiplied by all the generations—sins in youth and in age, sins against light and love, against law and gospel, all aggravated by the abundant guilt of each sin. It makes altogether an overflowing abundance, like Noah's flood, destroying every living thing.

Let us also reflect upon the abundant means of pardon, in the atonement wrought out by Jesus Christ, and in the unlimited resources and ubiquitous ministrations of the Holy Spirit. However enormous the task it does not exhaust the means of grace.

Note also the abundant ease of the terms of pardon. We are not required to do some great thing. The simplest may be saved. The bruised reed he will not break.

Let us also comfort ourselves with the abundant fullness of pardon. Mercy will not rake up any old scores against us. Forgiven and forgotten is the way grace disposes of